

CHRISTIAN SECRETARY

Christian Secretary.

HARTFORD, FRIDAY, JULY 28, 1848.

The Christian Sabbath.

In the last New England Puritan, there is an article on this subject, and a reference to a treatise by Mr. Wardlaw, "in which he gives such an interpretation to Heb. 4: 9, 10, as to make it an express assertion, that the law of the Sabbath is binding on Christians." By "the law of the Sabbath" is meant the law of the Sabbath-day, and as the fourth commandment is that law, the proposition appears to be that Heb. 4: 9, 10, contains "an express assertion" that the Sabbath-day law of the fourth commandment is binding on Christians.

The manifest design of the apostle in Heb. 4th chapter, is to warn us against unbelief, which excludes men from the promised rest in the kingdom of God. He argues from the fact of David's prophecy "of another day," that besides the seventh day Sabbath on which God rested, when "the works were finished from the foundation of the world," and the rest in Canaan, into which "Jesus" i. e. Joshua led the children of Israel, "there remaineth a rest (or Sabbath) to the people of God."

Now the important question is, What is this Christian Sabbath, or Rest? The true scriptural answer to this interesting query is understood to be, It is that glorious Rest with Christ in his kingdom of which believers have an earnest and, in this sense, enter into by faith on the Son of God. It is not a Sabbath of a day of twenty-four hours. There is no reference to such a Sabbath in the entire chapter, excepting as preceding this glorious Rest, which is measured, not by days or hours, but by faith and love. "We which have believed do enter into Rest," ver. 3. It is the substance of the day Sabbath given to the Jews. So the Holy Spirit declares, "Let no man therefore judge you—in respect of a holy day, or of the new-moon, or of the Sabbath days, which are a shadow of things to come; but the body (or substance) is of Christ," Col. 2: 16, 17.

That "the law of the Sabbath (day) is (not) binding on Christians," appears, not only from the above passage, but also from the following scriptural truths.

1. Rom. 14: 5.—"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." But if the law of the Sabbath day is binding on Christians, such a license would have been rebellion against the commandment of the Lord on the part of Paul as much as a similar license to the Jews would have been on the part of Moses. It is licensing men to do what God has commanded that they should not do, and for which they shall be put to death.

2. Although the first day of the week is the day on which Christians met for the observance of Christian ordinances, it is never denominated the Sabbath day.

3. Neither Jesus Christ or his apostles ever condemned men for breaking the Sabbath-day, but for unbelief, which, under the gospel dispensation, is the corresponding sin. They never exhort us to keep a Sabbath-day, but that in faith in Christ, by which we enter into that spiritual and eternal Rest which is the substance of the Jewish Sabbath day. This faith is the corresponding duty of the ancient Sabbath-keeping.

The day referred to in the 7th and 8th verses, is Christ's day, and is not to be limited to a period of twenty-four hours. It is the day of gospel grace in which sinners are graciously entreated to hear his voice. Its consummation is the perfect Rest which the prophet declares "shall be glorious," which prophecy will be fulfilled at the appearing and kingdom of our Lord Jesus Christ. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief!" H. G.

Our friend "H. G." attaches too much importance to the mere English word *rest*, and has not duly considered the exegetical and philological reasons for translating *Sabbatismos*, the original term used in the passage under consideration, *Sabbatism*, or the *keeping of a Sabbath*, which is its natural and literal rendering. The apostle certainly refers to the *Sabbath* which succeeded the creation, as a type of the *rest*—the repose and freedom promised by Jehovah. Now if this Sabbath is of universal and permanent obligation, it remains under the gospel a type, as clear and significant as it ever was. True, it is by the gospel that we enter into rest; but the argument of the apostle is addressed to Jews who kept the Sabbath, and regarded it as an emblem or type of that rest; so that the reference to the Christian Sabbath, as a similar type, does not mar the force of his appeal.

But we would not attach too much importance to Dr. Wardlaw's view, which has the sanction of some distinguished critics; nor would we rest the obligation to keep the Christian Sabbath on this particular interpretation. Even conceding that the old and common view is the true one, it does not follow that there is not a day in seven set apart under the gospel, as a Sabbath, or season of holy rest and worship.

True, it is not called the Sabbath in the New Testament, but the Lord's day; for the word Sabbath was exclusively appropriated to the 7th day of the Jews. A new word, therefore, such as "the Lord's day," was necessary to designate the first day of the week, or the Christian Sabbath.

That we have such a day under the gospel, is plain from the usage of the apostles, who met for public worship on the first day of the week, and from the entire history of the primitive church, who uniformly observed the first day of the week as the Lord's day, or the Christian Sabbath. The term is so used by Ignatius, Barnabas, Justin Martyr and others. The early Christians of the Roman empire were known as those who kept Do-mineum, or the Lord's day. The heathen magistrates often put the question to those indicted as Christians, "An *Servient Domini* do you keep the Lord's day?" And the reply ordinarily was, Christians sum, etc.; *I am a Christian*, and cannot omit it. The fact, however, is abundantly established that the first day of the week, as a memorial of the resurrection, which is the new spiritual creation, was universally observed, in early times, as a Sabbath, or the Lord's day—a day peculiar to the Lord's, and consecrated to sacred uses.

The original Sabbath, appointed as a memorial of the creation, was not a Jewish institution. It was founded in the nature of things, and was observed from the beginning. It was incorporated,

like other great principles of the moral law, in the Jewish system; and some directions of a peculiar kind given for its observance, which may not be binding upon others than Jews, such as putting out their fires on the Sabbath, but the institution itself is not peculiar to them, and has never been abrogated. The numerous Jewish Sabbaths, or holy days, have indeed passed away; but the Lord's day—God's day—the holy Sabbath—yet remains. The name of the thing is nothing. Saul of Tarsus was called *Paul* when he became a Christian; but he was still the same man, only a Christian.

To the transference of the day from the seventh to the first, we have no sort of difficulty. Jesus Christ, who is the "Lord of the Sabbath," had authority to do that; and the usage of the apostles and early Christians is a clear commentary upon what he did in this respect. The ancient Sabbath commemorates the physical creation; the Christian Sabbath commemorates the *resurrection*, or rather the new creation, and forms a memorial of both of the old and the new creations,—a thought at once inspiring and delightful.

Moreover, all that is essential to a *Sabbath*, or the keeping of a *Sabbath*, is rest and worship; and if we have no authority for such an institution in the gospel, how can we urge it upon those who deny its obligation? If there is no *law* or usage sanctioned by Christ and his apostles, either expressly, or by their practice, why consecrate the first day of the week as the "Lord's day," a Sabbath, or season of rest and worship? Why not work or seek our amusement on that day as well as on any other? The Christian Sabbath is a seventh day in the order of number, though not of succession, and this is all that is necessary to the idea of a Sabbath; one day being just as good as another for rest and worship; for it is no longer shorter, no brighter nor darker than any other of the seven. But we observe the first, as one of the old Christian fathers affirms, because that on it "Jesus, our life, arose from the dead; not keeping the Jewish Sabbaths, but the Lord's day."

The law of the ten commandments and the new law of Christ, the law of love, which is only a condensed expression of the law of ten commandments, is founded in the nature of things, and can never be abrogated. It is binding now; therefore the primitive and universal law of the Sabbath is binding upon all Christians. It is transferred, to be sure, from the seventh to the first day of the week, but is still the Lord's day—the holy Sabbath.

But our space is filled up. Much more could be said upon this subject, but we cannot say it now. God grant that like the beloved disciple in Patmos we may be all "in the spirit on the Lord's day."

Freedom of the Russian Serfs.

Among the items of intelligence brought out by the steamer Niagara there was one of more importance to the world than appears to have been attached to it. That item announced the fact that the Emperor of Russia has it in serious contemplation to emancipate all the serfs in his Empire. A Russian correspondent of an American paper confirms the truth of the story, and adds that the Emperor had held a meeting, composed of the Senate, the principal dignitaries of the Empire, the Bishop and the ministers, and communicated to them the project which he had in contemplation, for immediately enfranchising all the peasants from personal servitude.

The plan was warmly supported by the young Prince, G—— V——, who is very popular at St. Petersburg; and was opposed by the hereditary Grand Duke, who is believed to be of a very weak and irresolute character. He was supported by his uncle, the Grand Duke Michael; and a great number of important personages, insisted with much firmness, on things remaining as they now are, founding their arguments on the danger which would arise from giving freedom to men yet plunged in the lowest state of barbarism, and who have not received any of the advantages of education. Notwithstanding the opposition, orders were sent by the Emperor to the civil and military authorities in the different provinces to sound the feelings of the people on the subject.

Russian serfdom is the very worst kind of slavery. They are kept, as all slaves necessarily are, in a state of the most deplorable ignorance; their food and clothing are of the very coarsest kind, and they are treated with less humanity than beasts of burden in more civilized countries. But there is a prospect of their being released from their chains, and raised to the standard of men. If the Emperor has decided in his own mind to set them free, the work will be done. He is a man of energy and nerve enough to carry out his plans to perfection. Supported as he is by an immense army of nearly a million of men, he can do as he pleases; and being perfectly acquainted with the wretched condition of a large portion of his subjects, and knowing too, from observation, the advantages which other nations enjoy where greater freedom is tolerated, and fearing, perhaps, the effect of the revolutions in neighboring kingdoms upon his own Empire, it is not improbable that he has made up his mind to free the serfs from bondage. The probability of this supposition is heightened by the fact that the Emperor is a decided advocate of internal improvements. He has for years engaged in constructing railroads thro' the most important sections of his empire; and in the improvement of his navy he is not behind the very foremost nation of Europe. He has called to his aid, in making these improvements, the most skilful men the world could produce, and from the very fact that he has been compelled to send to the United States for competent men to superintend the building of his railroads, cars and steam engines, he has doubtless learned that his own Empire was behind the age in progress and the spirit of improvement. There was a ready answer at hand for the cause of this. He had seen the industry and enterprise of Continental Europe; he had heard of the astonishing progress the United States were making under a free government, and he had seen his own subjects, with the exception of a few proud aristocrats, sunk to the very depths of ignorance and degradation, and he could not be at a loss for answer why Russia was behind other nations. Internal improvements could be brought about by money, but in order to improve the nation a different policy was absolutely necessary. He saw at once that the only course by which Russia could be elevated to a proper rank among the nations, was by elevating the people, and hence his proposition to abolish slavery in his Empire.

Nicholas has already rendered himself popular in the eyes of the civilized world by his energy

and zeal in making internal improvements, and should he now take another step in the cause of reform, by emancipating the bondsmen of Russia, his name will go down to posterity as a benefactor of mankind.

The Compromise.

The Hon. Mr. Clayton, chairman of the Committee on Commerce, has reported a bill to the Senate, of which nearly three columns of the Journal of Commerce, entitled "A Bill to establish the Territorial Government of Oregon, California and New Mexico." The bill comprises thirty-six sections, the first twenty of which relate to Oregon, and the remaining sixteen to California and New Mexico.

The bill leaves the question of slavery in Oregon to local legislation under the new government;

so the present law prohibiting slavery in the territory is overlooked, and the battle for freedom is to be fought over again. It is contended that settlers

from Missouri have already carried their slaves to Oregon, and that their influence, in connection

with officers of the territory appointed by the President will establish slavery there.

California and New Mexico are deprived of the right of legislation upon the subject at all. The

government is to consist of a Governor, Secretary and Judges, without a popular branch, and these are restricted from passing any law prohibiting slavery.

This strikes a death blow to the principle of leaving the territories to manage the business

themselves, while it recognizes the power of Congress to legislate for them. The right to introduce or prohibit slavery, is to rest on the Constitution of the United States, which the territorial Judges, to be appointed by the President of the United States, are to expand; with the right of appeal to the

Supreme Court of the United States.

This feature of the bill would have been just about as acceptable to us, had it established a law tolerating slavery in these territories without any provision whatever for the inhabitants to get rid of it. Had the question been left to the people themselves to decide, it is altogether probable that slavery would have been forever prohibited; but his

opponent, the bishop, will find, that so far is his

first attempt, he is but just waking up.—*Chr. Ad.*

"An express Christian warrant for the Christian Sabbath.

We have recently seen in an English paper, a notice of a treatise by Dr. Wardlaw, in which he gives such an interpretation to Heb. 4: 9, 10, as to make it an express assertion of the President, we have but little doubt that it would prove the means of raising up a party in opposition, powerful enough to eventually repeat it, and perhaps, taking the hint from Mr. Clayton's bill they might enact a law forbidding slavery in all the territories.

Suppose Christ to be the person referred to in the words—"He that has entered into his rest, and then read the words after a liberal translation—There remaineth, therefore, a Sabbath-keeping to the people of God; because he that has entered into his rest, he also hath ceased from his own works, as God did from his. The very reading of the words, renders the conclusion so simple, as to be irresistible. As when God finished his work of creation, the day of his rest was sanctified as a Sabbath, or day of commemorative rest and reparation; so when Christ finished his work of new creation and rested from it in his resurrection, that day of his rest was in all coming time to be sanctified as a day of holy rest and commemoration.

In the common interpretation, the spirit of this allusion, and of the analogy suggested by it, is lost; but in this, it is so completely preserved, that the language of the original appointment of the Sabbath, or day of commemorative rest and reparation, is so clear and simple, that it cannot be resisted.

As when God finished his work of creation,

the day of his rest was sanctified as a Sabbath,

or day of commemorative rest and reparation.

It is the same with the Sabbath-keeping of the Christians. We have not seen Dr. Wardlaw's exegesis, but we re-examined the passage, and we were surprised to find so much evidence of the correctness of such a view.

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The Latest Foreign News.

The steamer *United States* sailed from Havre on the 12th inst., and arrived at New York on Tuesday, the 25th, bringing four days later intelligence from Europe.

France was tranquil under the rule of Gen. Cavaignac, but there were indications of another outbreak. A letter from Rev. R. C. Spaulding, in a letter from Rev. R. C. Spaulding, in the *Zion's Advocate* records a revival in the church during the past year. A letter in the *Journal* from Rev. S. B. Rice, says: "A most interesting revival at Adel, N.Y., during the past fall and winter, many members have been added to the baptism, as its fruits."

M. Blodgett, of New Scotland, N.Y., says: "The N.Y. Evangelist" — "God has been us in New Scotland. The Divine blessing enjoyed, in an exceedingly interesting period of religion, in the Presbyterian church many it has sparingly reached, we do know. At our recent communion, thirty members have been added to the church."

Corliss, Esq., of Union Village, N.Y., says: "The very interesting state of religious feeling of the people of our village and vicinity — were received on the first Sabbath of our church (Congregational) by two letters. Two others stand pro-

posed to us, within the two months, the Methodist Society in this place have accession, and a few have united with the Dutch Reformed churches."

Hudson's Panorama. — A splendid painting, now on exhibition at the Hall, has attracted crowds of visitors the

The scenery along the Ohio river is like. Flourishing towns, villages enliven the picture, while majestic crowded with passengers, and occasional wreck of one of these monsters of the waters, add a still deeper interest to the

There is no humbug about this exhibition, it was put up at great expense and with labor. We advise all who wish to see

the representation of the Ohio and a part mississippi river, to visit American Hall the

The exhibition closes on Monday

LYON FESTIVAL. — An interesting meet-

ing at the Wesleyan University, Middle-

ton since, as we learn from the "Son-

ce," on the occasion of dedicating a

the use of the Missionary Lyceum, con-

tinued the University. Some two hundred

gentlemen were present on the occa-

tion, and the service was offered by the Rev. Dr. Crane, a

congregational church Middletown, when

the music was sung by the students;

Prof. Olin addressed the company for

An original hymn by Mrs. Sigour-

expressly for the occasion was then

company then partook of an entertain-

ment an hour or so, in cheerful, social

Rev. Mr. Turnbull, of Hartford, was

invited, and delivered an address of about

length. His theme was, the certain

Christianity in the earth. This he

in a nature — its adaptations to man, and

progress. The address abounded in

sages and was well received.

LATE FRENCH REVOLUTION. — There is a class

of interpreters, who think they can find every im-

portant event foretold in prophecy. They have

been trying from the weeks of Daniel to prove that

the revolution in France was foretold by that prophe-

tic recommending it "privately" to certain mem-

bers looks as much like Romanism as confession

itself.

THE TOBACCO AND HEALTH ALMANAC for 1849.

Power & Wells, New York, have issued an Al-

manac with this title, which contains in addition to the astronomical calculations, an Essay on the use

of tobacco, by John Burdell.

THE ELECTRIC MAGAZINE OF FOREIGN LITERA-

TURE for July, published, with a fine portrait of

Lamarine, and good batch of literary articles

from the Reviews and Magazines of the old world.

For sale by Woodford & Co.

KENTUCKY LOGIC. — The editor of Louisville

Baptist Banner devotes nearly a column and a half

of his paper to a communication and a short edi-

torial that appeared in the Secretary a few weeks

since, in trying to prove that they contradict each

other. The communication went to show that

Ephraim Robbins was not a citizen of Covington;

the editorial paragraph assumed, upon the prin-

ciples of Kentucky reasoning, that Dr. Pattison and

Rev. Mr. Sage were citizens of Covington. Sure-

ly, drowning men will catch at straws.

FIRES IN NEW HAVEN. — A manufactory of

damask was destroyed by fire last Sunday

evening. It was occupied by Mr. Hall, who was

insured for \$1200.

RELIGION IN FRANCE. — A female club in France

recently discussed, during a meeting of six hours, the question of God's existence. It was finally put to vote, and by a majority of twelve, it was decided

there was a God!

MELANCHOLY OCCURRENCE. — A young man

named Taber, of New London, while on his pa-

ge to the Retreat in this city, last week, in com-

pany with his friends, escaped their vigilance and

jumped overboard from the Steamer Lawrence near

Wethersfield, and was drowned. His body has

since been recovered. Not the least blame is at-

tached to his friends, who had watched him atter-

most all the way. He made his escape in an in-

stant while their eyes were turned in another di-

rection. Nothing was seen of him after he went

under the water.

ACCEPTANCE OF DR. LYND. — By a letter from

a friend in Cincinnati, dated July 20, we learn

that information reached that city by telegraph

the evening but one previous, that Dr. Lynd, of

St. Louis, had accepted the appointment to

the Presidency of the Covington Institute. The writer adds: "So you see they have got a Northern

man with Southern principles, I suppose they

will try to conciliate the North by the operation-

of the same.

COLLEGE. — The annual Commencement

takes place, Thursday, Aug-

ust 23, of this city, to address

the accuracy with which these sev-

eral meetings have been fulfilled would seem

it. Fleming was a better interpreter

than many who have succeeded him.

THE ANNIVERSARY OF THE CALIFORNIA SOCIETY. —

will be held on the evening previous to the Annual Ex-

hibition, of the Conn. Lit. Institution, when an or-

ation will be delivered by Rev. A. A. Wood, of

West Springfield, Mass., and a Poem by Charles

Thurber, Esq., of Worcester, Mass.

is, that he may be nearer the center of

the shores of the Oregon, and from the

ends of the earth.

CHRISTIAN Reflector has intelligence of a

number of conversions, and thirteen have been

in a letter from Rev. R. C. Spaulding,

in the *Zion's Advocate* records a revival in

the church during the past year. A letter in the

Journal from Rev. S. B. Rice, says: "A most

interesting revival at Adel, N.Y.,

in the fall of last year was carried to the seaboard

in some of the papers, that potato rot is

commencing great ravages on Long Island, is doubt-

less incorrect. A letter from a farmer there, dated

21st inst., says:

I have neither seen nor heard any thing of the

rot among the potatoes on the Island. Mine were

never so good since I have lived here. They are

not only very luxuriant, but the potato is bet-

ter, after it is cooked, than I ever knew it. — *Jour-*

of Com.

TRINITY COLLEGE. — The Oration will be deliv-

ered by Hon. D. D. Barnard, of Albany, and the

Poem by Rev. Wm. Crosswell, D. D., of Boston, at

Christ Church, Wednesday afternoon, Aug. 2.

RUMORED AMERICAN AID TO GERMANY. — We

gather from recent letters from Hamburg that an

extraordinary rumor prevailed in the North of Eu-

rope to this effect, that the United States had en-

tered into a secret alliance with the German powers

to protect the commerce of the German ports against

the Danes. — On the strength of this incredible re-

port, the inhabitants of Kiel are said to have been ex-

pecting no time in getting the new crop to market, as pri-

ces, though not at the high mark of last year, are

still remaining and satisfactory.

In this city very little news has as yet made

its appearance. A few parcels have been sold

as a matter of curiosity, and in the regular course

of business. The price is about \$1.06. — *Rochester*

Dem.

GREAT SPEED. — The splendid new steamer

Connecticut made her passage from New York to

New Haven on Thursday of last week, in three

hours and thirty-eight minutes.

NEW Publications.

THE SILENT COMPTEUR. — Gould, Kendall &

Lincoln.

A very neat little volume elegantly bound, with

gilt edges, — designed as a companion for the sick

room, by Louise Payson Hopkins. The book is

made up of appropriate selections in prose and po-

etry by distinguished religious writers, and is ex-

clusively appropriate to the object for which it is

designed, the brief selections being admirably ad-

apted to impart solace and support to the sufferers

from disease.

Sold by Brockett & Fuller.

THE LAW OF REVOLUTIONS.

Religious & Moral.

The Dangers of Christians in the Present Political Campaign.

When Christ interceded for his disciples, he prayed not that they should be taken out of the world, but to keep from evil. Christians have duties to perform as members of civil society. They must pay tribute to Caesar, and obey civil magistrates. These things they must do not only for wrath, but for conscience' sake. In an elective government, it is the duty, as well as the privilege, of every citizen to exert his influence for the elevation of such men to office as he conscientiously believes are the best men to fill the offices for which they are candidates. He should go to the polls from a sense of duty, as he should to his lawful business. He should take proper pains to inform himself respecting the ability and integrity of the persons for whom he casts his suffrage, and then fearlessly perform his duty. These are the general principles from which every Christian citizen should act.

At such a crisis as this, there are many things calculated to draw away the attention of Christians from duty. The whole country is now, and will, for several months to come, be agitated with the presidential question. Speeches, songs, and buzzards will be the order of the day. Living as Christians do in the midst of such scenes, they will be very liable to partake of the spirit of the world around them. In the past history of such times of excitement, we have known and heard of some individuals who were wholly carried away.

One lady at the West said in the campaign of 1840, "that one Harrison meeting was better than three camp meetings." Let Christians be thoroughly infected with the fever of political excitement, and they will be drawn into the whirlpool. They will feel and act as though their kingdom was wholly of this world.

While Christians should perform their duty, and their whole duty, to their country, they should take heed that they are not carried away by the political excitement of the day.

At this crisis there is great need to watch and pray. Nothing can save the Christian from being carried away with the flood, but living near to God. If he will glorify God in all that he does, he will come out of the fire of a political campaign without the smell of fire upon his garments.—*Bost. Recorder.*

Peace of Mind.

Peace of mind is a priceless jewel.—Those who have it not, know not its value; those who have it, value it more than rubies. All the learning, riches, honors, that man can possess, are of little worth, without peace of mind; for a troubled, chafed, fretful spirit, sours all within and without the man, strips every blessing of power to happiness, shuts the whole soul from joy and thankfulness.

When man lives unto himself, makes himself the chief object of love and faith, his whole spirit is like the troubled sea; his passions, desires, appetites, in discordant action clash with conscience, abuse reason and chafe each other, each seeking pre-eminence, none content to serve; the whole mind is in a state of anarchy, so that no peaceful joy can be possessed. But there is peace for the soul that trusts in God. As soon as it begins to trust, it begins to look up as it was made to do; the attractive glories of God lead out and up the moral powers, free them from the dominion of lust, and makes the less servant to the greater, and thus restores harmony and peace. When faith grasps the perfections of God, it lifts the soul with an infinite hand from the groveling and base, brings it up where it sees, admires, loves the Holy One, and to the same extent, hates, loathes, puts away the vile and sinful. Thus he becomes pure; as the Bible has it, "faith works by love and purifies the heart." Then comes peace. The trusting soul has a rock to rest upon, for "God is a rock, and he that is founded on a rock cannot be moved, hence he will have peace. He will have none of that restless anxiety of those who build on sand, vanity, sin.—He fears not a failure of his hope. It will be good when the heavens pass away, good to all eternity. Hence it is written, 'He that believeth entereth into rest,' and 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' They that trust in the Lord shall be as mount Zion, which cannot be moved." Its language is, "Thou art good, and I know that thou wilt do me good. Thou wilt render blessings more blessed; afflictions thou wilt turn to my profit; though I walk through the valley and shadow of death, I will fear no evil; 'my life is hid with Christ in God,' all things shall work my good; God reigns and I am safe." His peace is like a river, 'he abides by the river that makes glad the city of our God.' Nothing can interrupt his peace.

Though troubles assail and dangers affright, though friends should all fail and foes all unite, yet one thing secures us whatever betide. The scripture assures us, the Lord will provide.

Morning Star.

When Dr. Cheever made the tour of Mont Blanc, he borrowed a military knapsack, and deposited in it such articles of clothing as he thought indispensable for his journey. With his knapsack on his shoulders, a long Alpine stock shot with iron in his hand, and a small edition of Paul's epistles to the Romans in his waistcoat pocket, he started off, he tells us, feeling very independent. His experience of the convenience and inconvenience of this sort of equipage leads him to say, "There is one good thing in carrying

your own knapsack: when you throw it off at evening you feel so light from the relief that your other fatigues are quite forgotten; you could almost set out for another day's walk. It seems as though some heavenly power had put wings to your shoulders.—I do not expect, by this argument, to persuade any man to walk all day with a heavy fardel on his back; it would be something like getting sick in order to enjoy the pleasure of convalescence; but certainly, if one feels compelled to walk under a burden, what I have mentioned is some consolation and encouragement. Just so, it may be, that those who have the heaviest burdens to bear through life, will be the lighter for them when they lay them at evening in the grave. Certainly they will, if the burdens were borne for Christ, if they came upon the shoulders in his service, or if they were carried in sweet, cheerful submission to him, because he laid them there. Men will be lighter and brighter for all such burdens for ever and ever;—lighter and brighter in their path of glory and happiness through eternity, than those whose knapsack of evils was borne for them by others, or who had none to bear for Christ. Yes, burdened pilgrim, this light affliction worketh an exceeding and eternal weight of glory.'

THE CHURCH.—I know not any word in the English language which, in our day, is used more ambiguously than the word "church." The simplicity of its Scriptural meaning has been seriously injured by national affixes, such as the Church of Rome, the Church of England, the Church of Scotland, &c. &c. St. Paul was an accurate scholar, and he wrote under the plenary inspiration of the Holy Ghost. The phrasology, therefore, employed by him on this point deserves careful notice. The first occasion on which he makes use of the word "church" is 1 Cor. 1: 2: "Unto the Church of God which is at Corinth." You will observe, it is the "Church of God at Corinth," not the Church of Corinth.—And, as though to confirm the truth of our Lord's words, "My kingdom is not of this world," and to guard against any misapprehension of what he meant by the Church of God, he adds, "to them" (the only true members of that church) "that are sanctified in Christ Jesus, called to be saints." In addressing his epistle to the Church of God at Ephesus, he directs it, "To the saints which are at Ephesus, and to the faithful in Christ Jesus." "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4: 4-6.) The Church Catholic or universal, is composed of all on earth who are the faithful in Christ Jesus.—*G. Macdonald.*

CO-OPERATION OF THE WIFE.—There is much good sense and truth in the remark of a modern author, that no man ever prospered in the world, without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labors with an endearing smile, with what confidence will he resort to his merchandise or farm; in a specie of over lands; sail upon seas; meet difficulty and encounter danger; if he knows he is not spending his strength in vain, but that his labors will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds but an associate for happy hours, while for the months of darkness and distress, no sympathizing partner is prepared.

HEADS OF SERMONS.—The excellent and eccentric Rowland Hill, when once in Scotland, found fault with because he had not heads and particulars in his sermons.—When he next ascended the pulpit, he made an apology for past omissions, and announced that he should now have four heads—how many particulars he did not know; first, he should go round about his text;—second, he should come up to the text;—third, he should go through his text;—and fourth, he should go away from his text.

The Goddess of Liberty, personified by a young actress, recently led a procession to one of the public meetings in Paris.—Not relishing long discourses, she adjourned Dumas' chateau with some boon companions, and when he returned he found them rather intoxicated firing pistols at some large pictures in the drawing-room of the late royal family. "Why did you give these mad caps wine?" "I dare not refuse them citizen," answered the *maître de l'hôtel*, "for it was demanded by Mademoiselle Liberty, the young lady with the red woolen cap." "O Liberty," said Dumas, "what errors are committed in thy name."

CHILDREN.—Children may teach us one enviable art, the art of being happy. Nature has given to them that useful power of accommodation to circumstances which compensates for so many external disadvantages. Give him but a moderate portion of food and kindness, and the peasant child is happier than that of the prince. Free from artificial wants, unsatiated by indulgence, all nature ministers to his pleasures. He can carve out felicity from bit of hard twigs, or fish for it successfully in a puddle.

LA FAYETTE S. FOSTER, Speaker of the House of Representatives, CHARLES J. McCURDY, President of the Senate. Approved, June 27, 1848. CLARK BISSELL.

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CHAPTER XI.

An Act relating to Civil Actions.

WHEREAS, the regular times of holding the terms of the Superior and County Courts, in some of the counties of this State, were altered by the General Assembly at its last session, and whereas, sundry writs have by mistake been made returnable to said Court at the times established by law before said times were so altered; now therefore,

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LA FAYETTE S. FOSTER, Speaker of the House of Representatives, THOS. B. BUTLER, President of the Senate. Approved, June 28, 1848. CLARK BISSELL.

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CHAPTER XIII.

An Act for the alteration of an Act entitled "An Act for the regulation of Civil Actions."

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LA FAYETTE S. FOSTER, Speaker of the House of Representatives, CHARLES J. McCURDY, President of the Senate. Approved, June 29, 1848. CLARK BISSELL.

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CHAPTER XIV.

An Act in regard to set-off in Civil Actions.

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CHAPTER XX.

An Act to amend the charter of the City of New Haven.

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